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"Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand." DOCTRINE AND COVENANTS 27: 15.

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THE RELIGION OF THE LATTER-DAY SAINTS

HON. REED SMOOT

UNITED STATES SENATOR FROM UTAH

NOTE—The following article appeared in the March issue of *The Herald of the Star*, London, and is here reproduced by permission. As published the article was accompanied by an editorial comment reading:

"Mr. Smoot is Chairman of the National Finance Committee of the United States. Last summer he was an honoured guest of President Coolidge at his summer residence. He is everywhere in the United States of America respected for his ability and integrity."

It may be added that Senator Smoot is a figure of international prominence, and the high repute in which he is held abroad is equalled only by the esteem accorded him by his own countrymen.

Not only is he in the front rank of American statesmen, but also occupies an exalted position in the ecclesiastical organisation to which he belongs, being one of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints.—EDITOR.

The Latter-day Saints are called "Mormons", and their religion "Mormonism", for the same reason that the ancient followers of the Christ were called "Christians" and their religion "Christianism" or "Christianity." That reason was a desire on the part of those hostile to the strange creed to render it and its disciples ridiculous in the eyes of mankind. How far the desire was realised, history tells. To-day, in all the civilised world, there is no name more honoured than that of "Christian", and I confidently look for history to repeat itself in making the name "Mormon" equally well-esteemed.

The true name of the followers of Joseph Smith is Latter-

day Saints, in contradistinction to the former-day Saints—the “Christians” of Christ’s time. The case is simply this: An ancient American prophet named Mormon wrote upon metal plates a religious history entitled “The Book of Mormon”, which Joseph Smith, by divine aid and direction, discovered, translated, and published to the world. From the first, those who believed in that book were styled “Mormons”—just why, let the logicians decide. It would be just as reasonable to dub the members of the Methodist Church “Wesleys”, after the founder of that organisation, or the Presbyterians “Calvins”, as it is to term the Latter-day Saints “Mormons.” But when the world makes up its mind to oppose a religious innovation, especially if it claims a divine origin, reason and logic are too often conspicuous by their absence. They are thrown to the winds, and clamor and mob-violence substituted. The case of “Mormonism” is no exception.

Perhaps the commonest mistake made by its opponents is the supposition that it is a new creed, a modern development of religion. But “Mormonism” makes no such pretension. It proclaims itself the everlasting Gospel, a restored religion, not a new one. It harks back to the creation of the world, when God gave to the man, whom He had created in His own image, the knowledge of a previous life, the object of the present existence, and the destiny of the race after this life has been lived. In other words, to Adam, the first man, was revealed the Gospel of Jesus Christ—a code or system of sacred laws or ordinances, instituted in the heavens before this world was created, and designed for man’s uplift, eternal progress and glorious exaltation. The Gospel was rendered operative unto this great end by Adam’s fall and by Christ’s redemption—two great steps in the onward march toward perfection.

Adam’s fall brought man’s spirit into the world, and clothed it with a body of flesh and bone; Christ’s atoning sacrifice nullified the universal death resulting from the original transgression, and made it possible for man, thus redeemed from the grave, to go on to everlasting glory.

The first principle of the Gospel is Faith in God; the second, Repentance; the third, Baptism; and the fourth, the Gift of the Holy Ghost. But this is only the doorway into the kingdom. Obedience to all divine commands must supplement those initial requirements, if one would inherit the highest degree of heavenly glory. Such were among the teachings of the modern Prophet, and that they accord strictly with the doctrines inculcated by the Saviour and His ancient Apostles is due to the fact that the Gospel is the same in all ages. Joseph Smith taught no new doctrine. He brought back the ancient faith, whose restoration to earth in the latter days was foreseen by John on Patmos, in the year 96 A.D. (Rev. 14: 6).

"Mormonism" makes no claim to originality, so far as its doctrines are concerned. Framed in the heavens, it was revealed first to Adam; after him to Enoch, to Noah, to Abraham, and to Moses, in a series of dispensations reaching down to the days of Christ, and on into these latter days, when it has come again, this time to prepare the way before the second appearing of the Lord and the winding up of His work as pertaining to this planet. Such is its ancient past and present purpose, as set forth in the sacred books of the Church. These books, in addition to the Bible, are the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price, the latter two containing the revelations of Jesus Christ to His servant Joseph Smith.

When "Mormonism" came forth, the doctrine was being widely taught that men were either predestined to be saved or predestined to be damned, regardless of any good or evil done by them. Joseph Smith denounced this as a false doctrine, declaring that no man was predestined either to be saved or damned, but that every man was a free moral agent, with the right to choose between good and evil and take the consequences of his choice.

Infant damnation was another popular tenet of that period. Little children, who died without being baptised, were consigned by the theologians to the infernal regions, and there was no hope of redemption. Said Joseph Smith: "Baptism is for the remission of sins, and little children are sinless; therefore they need no baptism, but are redeemed by the blood of Christ from the foundation of the world."

It was also held that many of the best men and women of antiquity were eternally lost, simply because they had not lived on earth when the Gospel was here. Joseph Smith maintained, with John the Revelator, that all men will be judged according to their works (Rev. 20: 11-13) and that none will be held accountable for opportunities that they never possessed. Joseph went so far as to say that men will be judged, not only for their deeds, but for their desires, and that all who would have obeyed the Gospel had they been given the opportunity, will stand upon the same plane as those who do obey it, and are heirs of the celestial kingdom. All men will have an opportunity to receive the Gospel, in this world or the next, and those who obey it here have the privilege of saving their dead ancestors, who prove worthy, through the performance of sacred ordinances in their behalf. For this purpose, among others, the Latter-day Saints build temples, wherein this vicarious work is done.

There was one heaven for the righteous, and one hell for the wicked, according to the orthodoxy of Joseph Smith's day. But he pointed to the teachings of Jesus, who said to His faithful disciples: "In my Father's house are many mansions—I go to prepare a place for you, that where I am, there ye may be also." This promise was not to everybody, but only to those worthy of

it; and the "place" referred to was but one of the "many mansions" of the Father.

Virtually the same doctrine was taught by Paul the Apostle, who said: "There are also celestial bodies, and bodies terrestrial. . . . There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead." Joseph Smith amplified this doctrine, claiming to have had a vision of the three glories—celestial, terrestrial and telestial—constituting, with their various degrees, the "many mansions" spoken of by the Saviour. Celestial glory, of which the sun in the firmament is typical, is for those who obey (or would have obeyed) the Gospel on earth; terrestrial glory, which is comparable to the moon, for those who receive not the testimony of Jesus in the flesh, but afterwards receive it; and telestial glory, symbolised by the stars, is the eternal abode of those who are redeemed after passing through hell, where they are purged of their sins, and are then delivered from the spirit prison house and given a portion, but not the fulness, of God's glory.

All men are to be saved, said Joseph Smith, except "the sons of perdition", those who have had every opportunity, not only for salvation, but for exaltation, and have proved recreant to every trust—men who have embraced the Gospel and borne the Priesthood, who have known God and His Son, and have sinned against the Holy Ghost by denying and trampling upon all.

Such in brief is "Mormonism", or as it proclaims itself, the everlasting Gospel, restored after an absence of ages, at the opening of the greatest and last of the Gospel dispensations—the Dispensation of the Fulness of Times. It is not a menace to mankind, any more than was primitive and pure Christianity, which "Mormonism" claims to be. Its purpose is to gather the scattered House of Israel, that they may be ready to meet their God, Jehovah, when He again appears. He will come first to Zion, the New Jerusalem, a sacred city yet to be built upon the North American Continent, which, with South America, constitutes the Land of Zion. He will then go to Jerusalem, where the Jews, now gathering to that place, having rebuilt their ancient city, will recognise in Him the long looked for Messiah, whom their forefathers rejected and crucified. They will fall at His feet, worship Him, and be converted to the truth.

To effect these mighty purposes, Joseph Smith, claiming lineal descent from Joseph of old, through the loins of Ephraim, lifted the "Eusign" for the assembling of the dispersed House of Israel—the modern descendants of Abraham, Isaac and Jacob, (Isaiah 11: 12). In other words, he organised the Church of Jesus Christ of Latter-day Saints, and sent a colony into Western Missouri to begin the work of "building up Zion." He also dispatched an apostolic messenger to Palestine, to dedicate that land for the

return of the Jews. This mission was accomplished, but the Missourian colony were not allowed to complete their work. They were driven by mobs from the lands that they had purchased from the Government, and were not permitted to return.

It may interest British readers to know that Orson Hyde, the Apostle sent by the Prophet Joseph Smith to dedicate the land of Palestine, performed that duty in October, 1841, and prophesied, a little later, that Great Britain would be an instrument in the hands of Providence for the reclamation of that land and the return of Judah to his ancient heritage. This prediction was fulfilled in part when General Allenby, at the head of a British army, in December, 1917, entered Jerusalem, drove out the Turks, made an English Jew Governor, and established a British protectorate over the land of Palestine.

Pending the rise of the City of Zion in America, the Latter-day Saints are establishing Stakes of Zion (outposts) in the region of the Rocky Mountains. Joseph Smith, shortly before his tragic death, predicted the coming of his people into these parts, and Brigham Young, the Prophet's successor, made good the prediction. Jackson County, Missouri, however, and not Salt Lake City, Utah, is the site of the future Zion of latter-day Israel.

From the Stakes of Zion, approximately two thousand missionaries of both sexes are sent forth annually—not to bring women to Utah, as is vulgarly supposed, but to acquaint the world with the true aims and purposes of the Latter-day Saints. Most of these missionaries are young people born and reared in "Mormon" homes, and the most careful combing of the earth would not bring together a cleaner and better lot of boys and girls. They pay their own expenses, and give their services without material compensation to a cause dear to them all. They are expected to lead pure lives, to preach the Gospel by example as well as by precept, and give no reasonable cause for complaint to the people among whom they minister.

These missionaries, like the ancient Apostles, are sent "into all the world", to "preach the Gospel to every creature", and, contrary to false reports, they make no special effort for the conversion of women. If more women than men join the Church it is simply because women are more religious than men in general, as every student of the subject knows. Our Elders are under strict injunctions to baptise no married woman without the consent of her husband, nor any minor without permission from parents or guardians.

The greater part of the Church membership is in the Stakes of Zion, now numbering ninety-four, and extending from Canada to Mexico. The Stakes are territorial divisions, sub-divided into wards, each stake and ward being so thoroughly organised as to constitute almost a church in itself. The General Authorities, headed by the First Presidency, are the bond of union for all.

Outside the Stakes, there are upwards of twenty missions, comprising most of the countries of the globe. The Latter-day Saints are loyal to any government under which they live. Among our Articles of Faith are the following :

"We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men. . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

TESTIMONY UNSHAKABLE

ELDER WILLIAM THORNTON

I WAS A LOCAL PREACHER of the Methodist faith and was preaching on baptism in Castleford, Yorkshire, on one occasion. After our meeting my companion drew my attention to two young men whom he designated as Mormon Elders. Thinking that I would be able to "tie them up" with my knowledge of Scripture, he arranged for us to meet them at their rooms, where we were given a hearty welcome. In the course of our conversation they asked me the subject that I had treated that evening, to which I made reply, "Baptism." They then asked me if I had been baptised, and I answered tersely, "Certainly, my mother had me baptised when I was six weeks old;" but I had to confess, after further questioning, that I had been but sprinkled and not baptised. They then asked if I had been preaching that sprinkling was the correct mode of baptism. I said "Certainly not!" to which they made rejoinder, "Why then do you not practise what you preach?" Plainly, I was the one being "tied up", but a light had kindled in my soul, and my conviction was that I had been long groping in darkness.

It was not many days before the light that had been kindled that evening burned brightly within me, and I seemed to have the knowledge that at last I had found the truth. The more I read and studied from books lent to me by these two gentlemen the stronger my conviction became. They styled themselves Elders of the Church of Jesus Christ of Latter-day Saints, and I had the assurance given me that they were indeed ambassadors of the lowly Nazarene.

Men began to revile and persecute me for my new religious views. It was not long before I found myself an outcast from my own father's home, from which I was turned after expressing my

choice between sacrificing my testimony or remaining. My faith was tested severely during the months that followed. Employers, learning of my faith and opinions, in a spirit of bigotry and prejudice expelled me from their establishments and other misfortunes seemed to attend me. These served but to temper my faith to a harder and finer degree.

Eventually the opportunity came my way to emigrate to America, together with my wife and one brother who was impressed by my fervent testimony to him, and I did not let that opportunity pass. There among people of our own choice we prospered. Shortly I was given the privilege of going on a mission. This I did, and while in the mission field had my assurance strengthened by several remarkable and faith promoting incidents so prevalent in the Church of Jesus Christ of Latter-day Saints. This is my testimony.

NOTE—Elder Thornton is at present visiting relatives and friends in this his native land. His testimony is characteristic of those sacredly held by thousands of Latter-day Saints who have had similar or analogous experiences.—EDITOR.

THOUGHTS ARE THINGS

I HOLD IT TRUE that thoughts are things,
They're endowed with bodies and breath of wings;
And that we send them forth to fill
The world with good results, or ill.
That which we call our secret thought
Speeds to earth's remotest spot,
Leaving its blessings or its woes
Like tracks behind it as it goes.

We build our future, thought by thought,
For good or ill, yet know it not.
Yet, so the universe was wrought.
Thought is another name for fate;
Choose, then, thy destiny and wait,
For love brings love and hate brings hate.

You never can tell what a thought will do,
In bringing you hate or love,
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe,
Each thing creates its kind,
And they speed o'er the track to bring you back
Whatever went out from your mind.

AUTHOR UNKNOWN

THURSDAY, APRIL 22, 1926

EDITORIAL

EVEN UNTO THE LEAST OF THESE—

IN SENDING FORTH HIS APOSTLES on their first mission our Lord gave explicit instructions as to where they should go, whom they should approach, what they should preach and what to expect by way of material support. They were to take neither money nor food, and even extra or superfluous clothing was forbidden. On entering any city or town they were to make reasonable inquiry for worthy or righteous citizens, and then apply for food and lodging to meet their needs. Those ancient missionaries were to travel without purse or scrip—the latter to be understood as a bag, pouch, or wallet in which it was usual in that day for travelers to carry a small supply of food. Concerning those who should receive them, because they were from Him, and minister unto their needs, this combined assurance and promise was given:

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

There was deep purpose in having these men look directly for material sustenance to those unto whom they were sent, for thereby would they be brought to realise their ultimate dependence upon divine bounty, even for their daily bread. They should have been prepared for this in large measure, for on an earlier occasion the Lord had admonished them to take no thought as to what they should eat, or drink, or wear; and the lesson had been emphasised by the trenchant question: "Is not the life more than meat, and the body than raiment?" They had to be assured that their Heavenly Father knew well that they had need of food and clothing; but they were adjured to seek first the kingdom of God and His righteousness, with the assurance that all else that was needful should be added.

For many decades of missionary service in the present dispensation the Elders of the restored Church traveled in much the same way as did the Apostles of old, depending for their

support upon the people amongst whom they laboured, feeling that the Lord would move upon the hearts of the people to meet their necessities. Under such conditions missionaries are impelled to close communion with the Lord, feeling as they do their direct and absolute dependence upon Him even from meal to meal.

Under present conditions of society, which are far more complex than were those of yore, it may not be feasible, practicable, or advisable for missionaries to travel without money in their pockets; but the missionary spirit of receiving help from members of the Church and from earnest investigators should be encouraged and developed. The recipients of the more than earthly treasure that the missionaries have to give—the message of life and salvation—should be ready and eager to contribute to the needs of those who come to them in the name of the Lord.

Throughout the many missions of the Church in all countries there is abundant demonstration of the fact that wherever the people impart of their substance to assist the missionaries disciples are found and converts made. The Elders should be in a receptive state of mind, ready to accept the hospitality offered them, and must not fail to invoke the divine blessing upon the individual, family or household from whom they receive such aid.

When, in the month of September, 1832, the Elders had been called in from their fields to attend conference and make reports of their labours, the Lord gave a revelation through the Prophet Joseph Smith directed especially to the missionaries. Read and consider this part of that divine communication:

And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

And he that doeth not these things is not my disciple; by this you may know my disciples.

This is the Lord's way. Blessings beyond all earthly reckoning await those who thus give and those who receive. Herein is prescribed a test whereby we may know who are, indeed, the Lord's disciples.—J. E. T.

WITH HONEST INTENT

IN ITS ISSUE OF APRIL 7, *The Cornishman and Cornish Telegraph*, published at Penzance, devotes over a column of its space to "Notes" relating to the Latter-day Saints. The writer, who

frankly demonstrates his inability to accept the doctrines of the Church as the vital message of salvation, and who is no advocate of "Mormon" propaganda, pays many a tribute to the people for their achievements, and asserts their rights in missionary endeavour. He states, one of his purposes in writing, to be that of "throwing a little light on the position of the Latter-day Saints" who are, he says, "as conscientious as other proselytisers", as he claims to have discovered when he visited Salt Lake City some decades ago, and through his having followed up his visit by a close study of the faith and methods of the missionaries. He continues:

The only Cornishman, by the way, whom I ever met as a Mormon missionary had migrated from Four Lanes in his youth, prospered as a believer in Salt Lake City, and returned to make converts in his native country. He assured me that it was a religious obligation on his part to pay his entire expenses and devote his time without salary as acknowledgment of the duty he owed to his Church. Not only so, but he claimed that all the missionary work done in England was on the same basis. I have since met some young Mormon missionaries in London, and if they paid their own expenses they must have well-to-do families; or it may be the rule has been relaxed in later days to increase the number of missionaries. I have been told, however, by a Cornish lady who lived many years as a business woman in Salt Lake City, that the Mormons struck her as being much like other people, "except that they were a little more honest"—an unsolicited testimonial which they will probably appreciate.

The spirit of fair treatment manifested by the contributor is to be commended as heartily as it is appreciated.

THE LORD'S WAY

PRESIDENT JOHN P. LILLYWHITE, in charge of the Netherlands Mission, is rightly inspired in his commendable plan to send missionaries into rural parts instead of confining their efforts to the large cities. As our Elders in the British Mission know, this course has been followed in this country with very substantial and gratifying results. Organised branches in large towns and cities are not to be neglected, but so far as possible the resident Priesthood should be brought to realise the responsibility of local service, aided by frequent visits and close supervision of Conference Presidents and Traveling Elders. It is easy to follow *beaten paths*, but we must remember that all parts of the vast field are to be reached, that the gospel seed may be widely sown. President Lillywhite writes:

I am just now considering another method of missionary campaign whereby I hope to be able to give the Elders some real missionary experiences, and also endeavour to reach a class of people that as yet

haven't had a chance to hear the Gospel. I am planning to send the Elders by two's into the country districts to travel as much as possible without money, and thereby prove the people. This is the old and really only successful way of doing missionary work, but it is new in this Mission. I have selected a half dozen good men who can speak the Dutch language, who are very earnest in their work and who are also willing to try out this method of preaching the Gospel in this country. I expect to be with them occasionally and check up on their work. If they can do it successfully it will open up a splendid field of new experiences for our Elders, which will have a tendency to make them better acquainted with the Lord and His work, and I believe will be conducive to excellent results in general. Missionary activities throughout the history of this Mission have been confined almost entirely to the larger cities. . . . I believe we can create a very different spirit in the Mission by breaking up this "rut" system or routine of doing things, and get out into a newness of missionary life.

GOSPEL TEACHINGS*

PRAYER

PRAYER DEFINED. One writer says: "There is implanted in the human heart a desire to draw near to a Supreme Being. This reaching forth of the soul toward God is prayer. It may take the form of a pleading from the lips; it may be a silent, mute appeal from the heart, it matters not which; it is the way by which we commune with our Father in heaven, as best we may at the time." Webster's definition of prayer is: "the offering up to the Supreme Being of adoration, confession, supplication, and thanksgiving." It is the means of communion with God, affording an opportunity of confiding in Him, of seeking and obtaining both temporal and spiritual blessings, and of expressing to Him heartfelt thanksgiving and praise. It is the expression of an acknowledgment of, and dependence upon, a Divine Being, which gives a feeling of security and trust, and is, in itself, a source of development and uplift.

NECESSITY OF PRAYER. Constant prayer is necessary to maintain strength and wisdom to withstand the many temptations and allurements ever present. It is to those of a prayerful heart that the companionship of the Holy Spirit is given. If, knowing human needs as He does, the Lord should supply all of them without the asking, they would not be fully sensed and appreciated. Those things that must be asked for and diligently sought are most highly prized.

PREPARATION FOR PRAYER. In order to feel justified in asking favours of God, one should prepare himself by living a righteous

*This article is for use in the course of study of the Relief Societies on the first meeting night in May.

life and by constantly striving to become more worthy of divine blessings. He should cultivate a greater love for God and his fellowmen, forgive others that he may be forgiven, and try to put himself in tune with the Holy Spirit. Then he may have the assurance that whatsoever he asks, if best for him, he shall receive, because he has kept the commandments of the Lord.

HOW TO PRAY. Before asking for a blessing one should be sure that it is a legitimate request, and that it is necessary for his welfare. It is useless to ask for a blessing without belief that it will be received. Such a request would not be made with enough earnestness to obtain an answer. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

Unless one can bow before his Heavenly Father in deep humility and with a realisation of his dependence upon Him, he is not in the right attitude of mind for the closest communion. To bring about this spirit of humility is one purpose of fasting in connection with prayer when some special blessing is sought. The more humble people are, the more fervent will be their prayers.

All prayers are to be offered in the name of Jesus Christ, who is the Mediator between the Father and His children and the One through whom all blessings are to be obtained.

A prayer to be effective must be offered whole-heartedly. One that is merely a product of the mind, or a form of prayer offered mechanically while the individual is occupied with other thoughts and feelings, is about as powerful as one written out and pinned on the wall or run on a prayer-wheel to save time. When praying one should concentrate his mind and heart on what he is doing, and really pray, with a determination to get an answer if possible, instead of merely "saying his prayers."

WHEN AND WHERE TO PRAY. The spirit of prayer should always abide in the heart, and the habit of praying vocally should be firmly established. If the heart is filled with sorrow or longing, or if great danger or temptation threatens, then is the time for earnest supplication to the Father. The heart that is overflowing with joy and praise should give expression at once without waiting for the morning or evening devotion. As these prayers may ascend directly from the heart without vocal utterance, providing they are asked for in the name of Christ, it is not always necessary to offer them in the usual and best way of kneeling with bowed head in a quiet room. Often the greatest necessity for prayer comes in a crowded thoroughfare. President Francis M. Lyman said that one of the most earnest prayers of his life was offered on the top of an omnibus in the crowded streets of London.

INDIVIDUAL PRAYER. Prayer is the means of the closest confidence between a loving, sympathetic Father and His children. In Him they can confide experiences and aspirations, which no

earthly ear may hear; upon Him they can depend for guidance and assistance, which no other can give. They can pour out their souls to Him without restraint, in secrecy or as an unvoiced appeal when others are present. It is in secret prayer that men and women learn most keenly to realise their relationship to Him, and to love and worship Him as their Eternal Father.

FAMILY PRAYER. Family prayer is the means of uniting the members of a home in worship before the throne of God, and of increasing their mutual love and understanding. Each evening and each morning it should be strictly observed. The admonition of Alma was "Cry unto him in your houses, yea, over all your household, both morning, mid-day, and evening." Every member of the family should be present whenever possible. Before engaging in prayer all hard feelings should be dispelled and perfect harmony made to exist. Then with faith, humility, and love the family should kneel with bowed heads and prayerful hearts and in the name of Jesus Christ thank the Father for protection and guidance, and ask Him for those blessings of which they stand in need as a family or individually. The authorities of the Church, missionaries, and others who need special blessings should be remembered. But these prayers should be short, simple, and sincere. It is the duty and privilege of every member of the family to help make family prayer successful by always being present and willingly taking turn in offering the petition.

ANSWERED PRAYERS. Sometimes prayers are answered immediately and in the way that is expected, as when the sick are at once healed, comfort given to the afflicted, more light on gospel truths imparted, or strength given to perform a difficult task. But often the answer is given in such a way that it is not at the time recognised as an answer, as when the requested joy of doing or having a certain thing is denied to be replaced by the greater joy of doing or having something else. Often the answer is delayed for a long time, for a wise purpose—perhaps to test the faith and earnestness with which the plea is offered, to give the development that is needed, or to increase the appreciation of the blessing that is finally granted.

UNANSWERED PRAYERS. Not infrequently prayers remain unanswered because of unworthiness, lack of faith or persistency, or because of a desire for the wrong things. "Ye ask, and receive not, because ye ask amiss." If the fault lies with the one praying he should strive to overcome it, appealing to God for help. But if one pleads in worthiness with implicit faith for the righteous desires of his heart and they are denied, he should recognise the wisdom of the Lord and not become rebellious and lose faith. One's development and experience would be incomplete if all the desires of the heart were granted. It is a great privilege to be able to depend upon a Being of greater wisdom

and understanding, who will refuse those things that are asked for unwisely. As a child chafes under the strict guidance of its parents, thinking them unkind or cruel for denying the pleasures so much desired, but in maturer years greatly appreciates their restraint, so do God's children often censure Him for denying their desires, but live to praise His name with the deepest gratitude for those denials.

Many prayers remain unanswered because they are not offered with enough persistency. Too many faint in their efforts to obtain a blessing. They offer a petition and because it is not granted immediately they become discouraged and cease to pray. The Father may be withholding His blessings for a time to increase the appreciation of them, or to prepare the mind and heart for their reception. One should wrestle with God in prayer as did Jacob, but should not forget also to pray: "Thy will, not mine, be done." Christ taught the necessity of persistency in praying by the parables of "The Friend at Midnight" and "The Unjust Judge or The Importunate Widow."

One should pray that the righteous desires of his heart if possible be granted, or that he be reconciled to do without them and have strength given to bear the disappointment. He should not let the longing for an ungranted desire blind him to the many blessings he already enjoys.

DISCUSSION

1. Read or sing "Prayer is the Soul's Sincere Desire."
2. What is meant by communion with God?
3. What can one do to prepare himself for prayer?
4. Why are faith and humility necessary?
5. What is the use of praying when not in trouble?
6. How often should prayer be offered? Where?
7. Name kinds of prayer. Why is not the same prayer to be offered on all occasions?
8. Discuss the efficacy of prayer.
9. Give examples of answered prayer.
10. How should we regard unanswered prayers?

THE FREE STATE CONFERENCE

SPRING CONFERENCE was held in the Irish Free State district on April 11th. Resident members from throughout the district gathered at Dublin, where three spirited sessions were enjoyed. Sister May Booth Talmage and Mission Secretary J. Howard Cook were in attendance from headquarters at Liverpool, together with President Benjamin R. Birchall and Elders David W. Eardley and Adrain V. Toolson of the Free State district.

The Sunday School session was marked by the well-developed theme, "Prayer." Poetical thoughts and especially prepared

essays were given by the members, following which two short talks were delivered relating to the subject by Brothers Christian Steele Jr. and Fred Benlah. Lisette Benlah, Bertha Benlah and Gertrude Horlacher rendered a pleasing vocal trio. Sister Talmage commented on the theme and showed by well-drawn illustrations the blessings wrought by earnest prayer. She affirmed that great men of all ages have sought divine guidance; and further, that the appearance of the Father and the Son to Joseph Smith was in direct answer to a humble, unwavering prayer. Elder J. Howard Cook voiced the greetings he conveyed from the Mission President and further developed the theme. He pointed out how prayer may be made a potent guiding influence in one's life, and by anecdote illustrated his point.

In the afternoon meeting Elder David W. Eardley gave specific examples of answers from on high to supplications ascending to God from man. Characteristic Latter-day Saint testimonies were borne with fervour by Brothers Christian Steele, George Retz and Brother Mogerley. Elder Rollo E. Watkins, Liverpool Conference, explained the value of a testimony and the steps one must take to gain one.

Sister Talmage met with the Relief Society workers after the afternoon meeting. The report shows that a good condition exists in this phase of the gospel work. Instructions were given and adopted to develop the functions of the society to even higher standards.

A true gospel spirit influenced the speakers and the audience in the evening session. Elder Adrain V. Toolson explained the necessity of a correct conception of Deity, and maintained that this could be obtained only by keeping the commandments of God and receiving enlightening influence from on high. Sister Ena Birchall rendered a vocal solo. Elder Cook expounded the power of righteous example, and counseled all to so live as to be exemplary for good to others. Conference President Benjamin R. Birchall affirmed that this life is but a preparatory stage for man, and admonished all to so apply themselves in mortality as to fully prepare themselves for higher glory in the life to come.

DAVID W. EARDLEY, Conference Clerk

FROM THE MISSION FIELD

Branch Conference—Of the Bradford Branch, Leeds Conference, on April 11th. The theme of the Sunday School program was "The Things Revealed in Joseph Smith's First Vision." President George T. Harrison and Elders Fred Bradbury, M. Edward Williams and Seth P. Leishman spoke.

Doings in the Conferences: Leeds—The Traveling Elders met at Bradford on April 10th; Conference problems were discussed and

plans formulated for the future. A Union meeting was held at Bradford on March 10th, at which encouraging reports were heard from each Branch in the Conference.

Manchester—Two inspirational baptismal services were held at Manchester on April 8th and 10th, respectively; the ordinance was administered by President Alvarus H. Parry and Elders Kenneth D. Singleton and John H. Holden to a total of thirteen souls, six of them being from the Nelson Branch, Liverpool Conference; they were confirmed immediately after baptism. On April 10th a Missionary meeting was held at Manchester, as also a Priesthood meeting; spirited and encouraging reports were given in each; the Rochdale Branch entertained at a social following the meetings.

Liverpool—A well attended social was held in the Liverpool Branch on April 14th; musical numbers and a short sketch proved interesting and entertaining.

Arrivals and Assignments—The following Missionaries arrived in Liverpool, April 17th, per s.s. *Montcalm*, and have been thus assigned:

For the British Mission—Laurence Peterson, Provo, Utah, to the Birmingham Conference; Vaughn P. Sheffield, Kaysville, Utah, to the Manchester Conference; Lyman Thomas Nielsen, Hyrum, Utah, to the Free State Conference.

For the German Austrian Mission—James Elmer Poulton, Salt Lake City, Utah; Willard Harry Passey, Ogden, Utah; Thomas Biesinger, Salt Lake City, Utah.

For the Swiss-German Mission—Elmer O. Zollinger, Providence, Utah; Dale Eldredge Grant, Salt Lake City, Utah; Christian Frederick Blauer, Bancroft, Idaho.

For the French Mission—Stewart Alma Wright, Salt Lake City, Utah.

For the Netherlands Mission—Christian Fred Berghout, Ogden, Utah.

For the South African Mission—Robert Earl Madsen, Ephraim, Utah; Oral Neeley Beckstead, Preston, Idaho; Foyal L. Smith, Cardston, Alberta, Canada.

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LATTER-DAY SAINTS IN GREAT BRITAIN